

# THE CHARLESTON GOSPEL MESSENGER,

AND

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FOR THE GOSPEL MESSENGER.

### LECTURES ON THE CHURCH CATECHISM.

#### LECTURE III. THE TERMS OF THE BAPTISMAL COVENANT.

In a former lecture on the Catechism,\* after some introductory remarks on the advantages of expounding that "form of sound words," and the canonical obligation to do so, and also on the peculiarity of our Catechism as containing so much not merely of the spirit, but of the very letter of Scripture; we commented on the *title* of the Catechism, viz:—"An instruction to be learned by every person before he be *confirmed*," and proceeding to consider the questions and answers in order, ended with explaining the general nature of the baptismal covenant, and the obligation of introducing into it not adults only, but infants also. The *terms* of that covenant come next to be particularly considered. The vow of the baptized person, is *threefold*. First there is a renunciation, as it respects the *devil*. He is the calumniator, for devil means *that*, of all good beings, the enemy (for so the Hebrew word Satan means) of both God and men; the accuser of the Christian brethren; the tempter of our first parents, and of all their descendants in all ages; the chief of the wicked angels, and emphatically "the wicked one." What concord can the Christian have with Belial? Have no fellowship, says St. Paul, with the unfruitful works of darkness. The devil and all his works the Christian abhors and rejects. His works are sins in general, for there is no sin which he does not encourage. "He that committed sin, (that is, any sin) is of the devil," says St. John. But there are some sins (perhaps because he is more especially addicted to them, or because they are more comprehensive or inclusive of other sins; or because they are eminently base and aggravated, and heinous in the sight of God) which are called in the Bible, as if to set a mark on them, works of the devil. Such is tempting others to sin, the great *original* sin of the tempter, which he continues to commit constantly, and which he presumed to commit even against the human nature of our Lord Jesus Christ. Men are constantly tempting each other to sin by their writings; their conversation, their influence and their example, perhaps in some instances unconsciously and yet if they are not careful to avoid whatever might prove a temptation to others, they are in a degree partakers with "the enemy" in his cardinal sin.

\* See Gospel Messenger for September.

The devil, says St. Paul, is lifted up with *pride*. His rebellion had its origin in an unwillingness to bear a superior, and a preference of his own will. Every sinner, however humble he may be as respects his fellow-men, is proud with respect to God, for the essence of each sin is the raising the creature's will above the Creator's, and what is that but pride? Remember, Christian, thou hast renounced that foolish notion of superiority, which leads both to impiety and uncharitableness, for the humble man only will obey God, and love his brother as himself.

The devil was the first *idolater*—the first who had another God, even his own will, in preference to Jehovah. Whether you worship an image, or the sun and moon, or an angel, or a mortal, or a god of your own imagination, or merely give the first place, in affection and obedience, to your own inclination, or trust in uncertain riches more than the living God, or are addicted to covetousness or sensuality, or blinded by the god of this world, in either of these cases, you are an idolater, and Christians remember, *this was one* of the works of the devil which you have renounced. Against falsehood, the sin which was so memorably punished, both under the old and new dispensation, in the persons of Gehazi, and Ananias and Saphira—the sin, which, universally prevalent, would overturn the social state, men are also especially warned, by being reminded, that Satan is a liar and the father of it, and there is no truth in him, the author of the first and most fatal of falsehoods, *that* by which Eve was deceived. In reference to this same act, he is called a murderer *from the beginning*, a murderer of the soul, (if I may so speak) and those sins which lead to murder, and indeed one of them is called murder, being the very essence of it, for says St. John, he that hateth his brother is a murderer,—the sins of envying and strife, are denominated by St. James, devilish.

Evil speaking is another work of the devil, for he is not afraid to speak evil of dignities, that is, of the Godhead, and he is the accuser of the brethren, and hence his name of devil. *This* offspring of uncharitableness, let the Christian remember, was also renounced by him at his baptism. No other work of the devil so called in the Bible, is now recollected. But we know, that as Christians, we have renounced *sin in general*. We have renounced, says the Apostle Paul, “the hidden things of dishonesty,”—and in *particular* those sins which Satan not only favored, but himself committed, viz:—tempting, pride, idolatry, falsehood, murder, envying, strife, profaneness, calumny and evil speaking.

Brethren, your adversary the devil, as a roaring lion walketh about seeking whom he may devour. You wrestle not against flesh and blood only, but against spiritual wickedness in high places. Resist the devil. Look unto Jesus, in all points tempted like as you are, and yet without sin, imitate and be encouraged by *his* example: take unto you the whole armour of God, the girdle of truth; the breastplate of righteousness, the sandals of preparation to meet your God, the shield of faith, the helmet of salvation, and the sword of the spirit which is the word of God, praying always, and watching with all perseverance. Having so done, you shall be able to stand in the evil day of temptation. Your baptismal renunciation of Satan will be accepted to promote your peace and hope,



and final salvation, in due season, in God's good time, "the enemy" will flee from thee, and angels will come to minister unto thee, and to bear thee to Abraham's bosom, to be for ever with thy Lord.

But, if thy renunciation of the evil one be in *word* only; be not seconded by thy constant circumspection, and earnest prayers for the guidance and help of the Holy Spirit, he will hold thee as his own, to be sinful and miserable as himself, to all eternity. O distressing bondage—dreadful prospect—horrible eternity! I pray God that you may escape it by flying as for your life to the Rock of Ages, to him who is mighty to save.

Besides, having renounced the devil and all his works, at baptism, we also renounced "the pomps and vanity of this wicked world." It is not a duty to shun intercourse with our fellow men in general, as some religionists have supposed. "I have written unto you," says St. Paul, "not to keep company, if any man that is called a *brother* be an idolater or a drunkard," and the like. The reason is obvious, by thus frowning on a fellow Christian you may *reclaim* him. But he teaches us not to decline *altogether* the company of the wicked, for then, says he "must ye needs go out of the world," whereas it is our duty to remain in it, and do it all the good we can. Neither can it be for the welfare of the soul, to go into retirement, and decline the opportunities of promoting God's glory and men's salvation, and it is a mistake to suppose that in retirement, we shall escape temptation; we may avoid one class, only to expose ourselves to another class of temptations not less or even more difficult to overcome. Our great Exemplar gives as a reason for his associating with sinners, that he came to call such to repentance. It is true, John the Baptist retired to the desert, and our blessed Lord also, but not *for life*, only for a time, to prepare themselves the better for active duty, and profitable intercourse with men, just as our Church (herein following the example of the Hebrew Church) recommends that a portion of the year, viz., Lent, should be more particularly appropriated to religious retirement, and its proper duties self examination, contrition humiliation and prayer. But our Catechism gives no countenance to the recluse, for it teaches to renounce not the world but the wicked world. We may associate with the multitude, but we must not follow them "to do evil." We may adopt the innocent customs of society, but we must reject, and indeed use our influence against such as are contrary to the law of God. We may use the good things of this world, the gratifications of the intellect—the heart, the imagination and the inferior nature, but we must not *abuse* them; and they are abused in these ways by being regarded as the chief good; by being used immoderately; and by overlooking the divine giver of all enjoyments. "Set your affection, that is, your supreme affection, not on things on the earth." "Let your moderation (that is, in the indulgence of passion, appetite and pursuit) be known unto all men." "Every creature," that is, as the context shews, every enjoyment of our nature) is to be received with thanksgiving." Holy Scripture then, does not require us to renounce the company, the customs, and the pleasures of the world, but to use them under the restrictions of circumspection to avoid sin; of modera-

tion; of thanksgiving to God; and of a constant recollection that they are not worthy to be compared with the fellowship of the saints—the customs instituted by God and his Church for our soul's benefit; and the enjoyments of our spiritual and immortal nature. "Set your affection, (that is, your supreme affection,) on things above." "Thou shalt love the Lord thy God with *all* thy heart." "Trust in the living God who giveth us richly all things to enjoy. Seek *first* the kingdom of God and his righteousness." "I stretch forth my hands unto thee, O Lord, (says David,) "my soul thirsteth after thee as a thirsty land." *Thou* art my refuge and my portion in the land of the living. "There is none upon earth that I desire besides (or in comparison of) thee." It is not then the world, *considered as a whole*, or the things and persons, in it which we have renounced, at our baptism, but all in this world which is sinful; and all use, even of what is not sinful, *except* under the restrictions of the word of God—those restrictions being as I have stated, moderation, thankfulness to God, and subordination to the pursuit of the one thing needful, the welfare of the soul. This *subordination* of temporal pursuit, be it honor or wealth, or pleasure, must be steadily maintained. "There are two principles, (remarks one of our Bishops, B. T. O. in his late address, 1836.) which threaten to bring christians under a dominion seriously adverse to the second head of the baptismal renunciation—the increase of worldly wealth, and devotion to political concerns." But what are "poms and vanity," and why are these wicked things named *in particular*, seeing we have renounced all wicked things. In the Office for Baptism, the expressions are "vain pomp and glory" which of course must be synonymous with "poms and vanity." But what are *they*? After some reflection and investigation I reply, the outward and visible signs of the inward and invisible spirit of pride and vanity. Vanity, in this place, is a pride upon the slightest grounds—whereas the pride here distinguished from it, has a somewhat more reasonable foundation, such as we call high mindedness. Self estimation, founded on ones own opinion, is pride, but where it is founded on what others think of us, it is vanity. Vanity, therefore, implies not only inordinate self love, but inordinate desire of human favor. It interferes with the love of God by a too great love of self, and also of the world. It has two idols, self, and our fellow men, whereas pride has but one idol, viz: self. The proud man, it has been truly said, is too proud to be vain. Both however, are an inflation of spirit, and both are foolish and sinful. Pride in all its modifications, whether of the more dignified sort, which we are too apt to approve, or the less dignified which we call vanity, has no outward manifestations, no indices by which it is pointed out, no symptoms by which it may be detected, so common as the aspect which we call haughty, the carriage of the person which we call pompous, the style of speaking which we call boastful, and the dress, the furniture, the equipage, and the dwelling which we call ostentatious. The heathen were proud of their religion, and vain of its appendages: costly temples, golden idols, and showy processions. In the words "poms and vanity" there is an allusion to these vanities of the heathen, and to the simplicity which becomes a Christian. But the *direct* reference is to the great and pre-



valent sin of pride, and its opposite, the humility which becomes the disciples of him who was meek and lowly in mind, and though God humbled himself even to the death of the cross. The baptized have renounced all the wickedness of the world, including of course pride. They have renounced, not merely the *tokens* of pride, but the spirit itself which may exist without the tokens, but if truly renounced, will prevent the pomp and glory, and every other outward and visible sign of it. There may be a mistake however, in this matter. The things we have named may not have their origin in pride, but in motives which are innocent or commendable. The aspect, the deportment, the style of speaking, the reserve may be natural, or adopted from considerations not morally wrong. The decorations of the person and the house may be nothing more than the admissible gratification of taste and convenience, and indeed may be necessary to avoid the suspicion of parsimony and of affecting to be righteous overmuch—suspicions which would impair a man's usefulness—the things may appear to be pomps and vanity, when they are not so—they are so—they are sinful when they are traceable to pride. Let us take care that we harbour not this sinful sion, and do not foster it by indulging it, in pomps and vanity, or in any other way. *This* is it which we have renounced, and all its appendages and results. We are called to renounce whatever things have their origin in pride, and God who seeth the heart knows what those things are. We are not called to renounce what men choose to call pride, or the effects of pride—what they who judge according to the appearance, may suppose to be pride, when in reality it has no connection with it, and is at least innocent, if it be not laudable and our duty.

For illustration. The Christian renounces such dress\* as is suggested by vanity, or ministers to vanity. But he does not renounce such dress as becomes his station in society, as is one of the marks by which the different classes necessary to the well being of society are recognized, as prevents his being made the subject of the suspicions of a too rigid economy, and of sinister designs. Has not the divine wisdom sanctioned attention to the dress, becoming one's relation to society in the direction that the "coats, the girdles and the bonnets for Aaron's sons should be "for glory and for beauty." It speaks also of some who wore a *rough* garment to deceive. "Apparel it was well said, is one of the outworks which preserve majesty itself from approaches and surprisals. Whatever prince departs from these forms and trappings of his dignity and pre-eminence, will hardly be able, at sometime, to preserve the body of majesty itself from invasion and violation." And so as to other outward signs which may appear to some "pomps and vanity," when they are not so. They are not so unless they have their root as before remarked, in pride. Still the Christian is bound to make it evident to all men, that he is indeed humble, that he gives no countenance to pride in its spirit, in its outward forms, and in its incentives; he is bound so to guard and explain his meaures, that they be not misunderstood, to

\* "The innocent are gay—the lark is gay," not in spirit, merely, nor expressed by the outward sign of singing only, but by their change of garb: for in spring the bird and the beast also are newly clothed.

"abstain," as the Apostle expresses it. "from all appearance of evil" lest he put a stumbling block, an occasion to fall in her brother's way, or at least grieve him.

But there is another qualification of the renunciation, viz: that we will not follow nor be led by them, *i. e.* the devil, the world, and the flesh. We have renounced the wicked world, so that we will not be led by it—by its wicked people, its wicked customs, its pride, the most comprehensive, prevalent, and prominent of the sins of the world—the sin which God has marked as being hateful, that is specially hateful to him, the sin which above all others is adverse to the constant example of our divine pattern, and the spirit of the gospel. As some sins are called works of the devil, and more particularly attributed to him, so this sin of pride is specially attributed to the world. "Pride," says the Apostle John, "is of the world,"—perhaps because it is an inseparable characteristic of the wicked men in the world, and because the riches and honors of the world are constant incentives to it.

There is another sin scarcely less comprehensive or inclusive of other sins than pride, viz: *covetousness* "for it is," says the Apostle, "the root of all evil." Like pride, it is eminently prevalent in the world; God is said to abhor it; it was specially marked by our blessed Saviour when he said, "take heed and beware of covetousness," declared to be a peculiar bar to the reception of the gospel: "How hard is it for them that trust in riches to enter into the kingdom of God,"—and called "idolatry." It is also represented as pride is, to be a sin of the *world*. "The lust of the eyes," says St. John, "is of the world," and what is the lust of the eyes, but the eager and immoderate desire of earthly things—of riches in particular, to which is appropriated the term covetousness. This sin is not named in the answer of the Catechism before us, but it is in the Baptismal Office where we renounce "all covetous desires of the world."

Christians, remember you have renounced intimacy with the wicked men, conformity to the wicked ways, and in particular the pride and the covetousness of the world; be ye therefore sober, and watch unto unto prayer. To do as you have promised, you must be "temperate in all things," live soberly in this present world—not *entangle* yourselves with the affairs of this life,"—you must be watchful against temptation—and constant in earnest prayer for divine light to discern the snares, and divine strength to overcome the power of the world. You have this animating promise, "To him that overcometh, will I grant to set with me in my throne, even as I also overcame, and am set down with my father in his throne." And you have also this fearful warning. "If after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

At Baptism, there was a renunciation also of "all the sinful lusts," or desires "of the flesh." It is not the desires, in general, but the sinful desires (just as was remarked under a former head, it was not the world, but the wicked world) which are renounced. As the word world, so



the word *flesh* is sometimes used in scripture in a bad sense, meaning as the context clearly shows, the sinful flesh. But what are these sinful lusts? St. Paul replies, "Now the works of the flesh (that is, as I have just said, the sinful flesh) are manifest, which are these,—adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like." To this catalogue, he adds, in the Epistle to the Colossians, "inordinate affection, and covetousness." Here are two classes of sins—the one in which the body or the physical nature, and the other in which the mind, or the spiritual nature, is most concerned. The first class is contemplated by the 7th commandment, understood in the spirit, and not merely in the letter, and includes the kindred sins of drunkenness and revellings. Of this class of sins, not that they are infrequent; not that a high state of civilization is any check on them; not that they are not eminently degrading, destructive to the body natural and corporate, and liable to present and eternal judgment, but from obvious considerations, I shall not dwell. I will only remark, that the Christian in his giving or receiving a private entertainment, or in partaking of a public feast, will take care not to countenance a revel, at which temperance, soberness and chastity, in their spirit at least, are all violated. St. Paul makes it characteristic of a good Christian, that he is "given to hospitality;" and of a good minister that he is given to and a lover of hospitality, but it is the same inspired teacher, who says, "Neither filthiness, nor foolish talking, nor jesting which are not convenient,—let it not be once named among you, as becometh saints." And St. Peter after a solemn warning against "excess of wine, revelling and banquetings," to prevent the supposition of his discountenancing kindly mutual intercourse, and social gratification, adds in the same chapter, "use hospitality one to another without grudging." But why should those other sins, which relate rather to the spiritual than the material nature, be called "*works of the flesh*?" Why should heresy or error in doctrine, which is usually the result of guilty ignorance or prejudice for instance, be attributed not to the intellect, or the affections but the appetites? It may be answered, that holy scripture looks deep into this matter—that the neglect to inform the understanding, and the predisposition to error in opinion are often to be traced to, as their root the predominance of the appetite for sinful indulgence. The sinful desires of the flesh are cherished, and hence an aversion to truth which condemns and a love for error, which allows these sinful desires. Men love the darkness of heresy, rather than the light of true doctrine, because their deeds are evil. And so as to the other sins, in the list, idolatry and witchcraft, which respect *God*; hatred and its modifications and effects, as envy and murder, which respect *men*, often have their origin in or are greatly cherished by the appetite unlawfully indulged. But the *character* of these sins, or whether they are more appropriately attributed to the flesh, rather than to the world or the devil, is of little importance, compared with the considerations, that they are all of them sins of which man created a little lower than the angels, and

ransomed by the Son of God himself, ought to be ashamed, involving base ingratitude to his God, and the most depraved feelings towards his fellow man.

Witchcraft is not unknown in Christendom, even in these enlightened times, for what are miracle working, fortune telling, and various pretences by the enthusiast and the imposter, of knowing and doing what God only can, but so many forms of witchcraft? And of that sin he is a partaker in a degree at least who from false charity or any other motive, countenances such folly, and imposture. Witchcraft in all its forms, with the fairer names which modern refinement has given it, is a gross and comprehensive sin, involving in general ignorance and a rejection of the divine instruction given in the Bible—discontent with the arrangements of God's providence and grace—meddling with his concerns either by undertaking to control his nature, or to pry into the secrets of his futurity, and the great sin of lying to the injury of God's cause on earth and of the souls of men. Sedition must be a great sin against our fellow men, as it weakens and endangers government, so necessary to their welfare in society. It is a comprehensive sin, for it includes in its spirit and consequences hatred, variance, wrath, strife, envyings, and murders. Our blessed Lord inculcated obedience to lawful government not only by his precept, "render unto Cæsar the things which are Cæsar's," but by his example, and in particular by the memorable circumstance of working the miracle of taking a fish with money in its mouth to pay his taxes. "It is written," says St. Paul, "thou shalt not speak evil of the ruler of thy people; be subject to principalities and powers; obey magistrates: whosoever resisteth the power resisteth the ordinance of God." As he classes "seditions" among the works of the flesh so St. Peter says "them which walk after the flesh—presumptuous are they, self willed, they are not afraid to speak evil of dignities." The Holy Scriptures urge various arguments against this class of sins of the flesh, as first, their dishonorable character, "Know ye not that your body is the temple of the Holy Ghost—therefore glorify God in your body and in your spirit which are his." Second, their injurious tendency, "Fleshy lusts, war against the soul; they which do such things shall not inherit the kingdom of God, for which things sake the wrath of God cometh on the children of disobedience." Third, the covenant relation into which God has condescended to admit the Christian. "I will be a father unto you, ye shall be my sons and daughters, saith the Lord Almighty; having therefore *these promises*, let us cleanse ourselves from all filthiness of the flesh and spirit." And fourth, the pledge given at baptism, "As ye *have yielded* your members servants to uncleanness—even so now, yield your members servants to righteousness—When ye were the servants of sin, ye were free from righteousness, but now being made free from sin and became servants to God, ye have your fruit unto holiness." Not by these remarks only, does St. Paul remind the professors of the Gospel, that they have renounced all the sinful lusts of the flesh, but by referring to his own example of doing as he had promised. "I keep under my body," he says, "and bring it unto subjection," and the example of true Christians in general. "They that



are Christ's, have crucified the flesh with its affections and lusts." But we must remember, to *adopt* the words of our blessed Lord, "this kind goeth not out but by prayer and fasting." Without the grace of God, which is given in answer to prayer, we can overcome neither the devil the world or the flesh. "Watch and pray, that ye enter not into temptation." Pray without ceasing, and God will sanctify you "wholly." Amen.

#### QUESTIONS ON THE THIRD LECTURE.

- How many terms are in the baptismal covenant?  
 Which is the first term?  
 What did you first renounce?  
 Why should you renounce the devil?  
 What are *his* works?  
 Repeat some of the texts of scripture which require us to pray for help against the devil?  
 Repeat some of the petitions in our prayer book against his power?  
 When Satan departs who will come to help us?  
 What did you next renounce at baptism?  
 Was it the world in general, or the wicked world which you renounced?  
 Is it retirement sometimes, or always, which the church recommends?  
 What are the advantages of religious retirement?  
 What time of the year in particular are we called by the Church to religious retirement?  
 What customs of the world must you not follow?  
 How must you use the good things of this world?  
 What must you always prefer to such good things?  
 What do you understand by "poms and vanity?"  
 What is the difference between pride and vanity?  
 What does St. John say of pride?  
 What are the usual tokens of pride and vanity?  
 Are not the dress, the manner of living, and speaking and the reserve which befits one's character and station, sometimes mistaken for pride?  
 What is the *other sin of the world* referred to in the baptismal office?  
 What do the Scriptures say of covetousness?  
 Repeat the petition in the Prayer Book, against pride and covetousness?  
 What does God promise to those who "overcome the world?"  
 What is the warning of Scripture against being entangled with the world?  
 There were other things you renounced at baptism, what were they?  
 What does St. Paul call the works of the flesh?  
 Why are idolatry, hatred, seditions, heresies, &c., called the works of the *flesh*?  
 What are the arguments of Scripture against the sins of the flesh?  
 What did St. Paul say as to his body?  
 What is said of Christians as to "the flesh,"?  
 Why ought we to pray against the sins of the flesh?  
 Who alone can sanctify us "wholly?"

FOR THE GOSPEL MESSENGER.

#### ANNUAL REPORT OF THE LADIES' GARMENT SOCIETY, OCT. 1838. (Published by request.)

The Board of Managers desire to congratulate the members of the Garment Society, on reaching the third anniversary of their Association, with more of encouragement than they have had reason to expect. It is true that many months have elapsed since we have been doing nothing, but when we consider that in the five months in which we *did* exercise the duties of our Society, (viz., from October 1837, to March 1838,) we gave clothing to more persons than we did the whole of last year, we have no cause for repining that our means being exhausted, we were

compelled to suspend our operations in the work of benevolence. Seeing no prospect of struggling on to the end of the year, amidst embarrassments and difficulty, we thought it best to stop giving out clothes during the warm weather, that we might be better enabled to supply winter garments at this season. You have confided in the prudence and discretion of the Board for the regulation of our affairs, and we trust you will find your confidence has not been misplaced, that we have acted judiciously, and for our future benefit. You will bear with us while we give a brief sketch of our past condition and future prospects. A reference to the Gospel Messenger for January, 1838, will put you in possession of the facts relative to the origin, rise and progress of our humble Society, with the ample encouragement we have had to continue our labor of love. Since that time, we have no reason to doubt that the blessing of the Holy Being, whose darling attribute is mercy, and who has made "love to the brethren," a badge of discipleship, has been with us, for whether we view the increase of our members, the ease with which we have obtained aid in seasons of difficulty, or the evidences of usefulness we have seen, in the comfort bestowed upon those in want, we trace His fostering care, *His* guidance, *His* goodness in softening the hearts of those around us, who came forward to assist us when much embarrassed. Let us then persevere,—our *cause* is *holy*, for it is benevolent,—it must be acceptable in the sight of God, for its *object* is charity,—that virtue which in *His* sight is of greater worth than Faith and Hope—the christian's staff and refuge!—Let us not relax in our efforts—small as our subscription is, how much has been done! Let the "blessing of him who was ready to perish," be our encouragement—until we shall hear the transporting sentence at the bar of retribution, "Inasmuch as ye did it unto the least of one of these, ye did it unto *me*."

In consequence of the prevailing epidemic, and the absence from the city of some of our Board, the anniversary meeting has been deferred a month. We shall now resume our duties, with what means we have, and trust to do at least *as much good* as the last year. Since October last we have given clothes to 146 persons, some of them left widows and orphans by the ravages of the fever, and many who had not one dollar even to defray funeral expenses. At the close of our last quarterly report in March, we find a debt against us of \$30, which we had no means of liquidating, but by the sale of a Bank Share, this having depreciated, we were averse to a sacrifice, and the Board then determined to make an effort to obtain a sufficient sum, in order to redeem the Share. The distribution of two hundred printed circulars, (for which we were indebted to the liberality of Mr. A. E. Miller,) met with a prompt response—and we soon were free again. At the close of the last year, our members were 231, at present they are 274; 21 life, 215 annual, and 38 children. Since October last, we have lost by death 3 members. We have received a donation from Mr. A. E. Miller, of a thousand printed receipts, for which a letter of thanks was returned him—also a donation from the Committee of the Relief Hospital, of a trunk of clothes, remaining from their stock provided for the sick, for which a letter of thanks was sent. A donation from Mr. F. Gregorie, of \$10, and one



from a class of Sabbath Scholars, attached to St. Peter's Church, have also been received. It may possibly be an encouragement to know that our example has been followed in Savannah, and a Society has been recently organized for the same purpose as our own—and for which the Secretary was requested to write similar rules to ours, during a visit there last winter.

Receipts from donations and subscriptions during the year,	\$174 76
Expenditures,	174 76

No balance,

Received since October 1st, 1838,	\$17 40
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Bank Share, worth,	40 00
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Total.	57 40
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Spent for Flannel,	5 00
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Balance,	\$52 40
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Our next anniversary meeting, will be held at 12 o'clock, on the 15th of October, 1838, at St. Philip's Sunday School Room,—its use having been granted us.

The meeting was opened with collects by Rev. C. E. Gadsden. We regret so few members attended, as it is always a satisfaction to know they are made acquainted with the appropriation of their funds.

#### NOTICES OF NEW PUBLICATIONS.

*The Young Churchman's Guide, by the Rev. Dr. Crosswell, 1838.*—"It comprises a series of *four books*, not necessarily connected, but intended as a systematic course of Sunday School instruction, commencing with the youngest, and extending to the oldest classes.

Contents of Book first; Devotions for Opening and Closing Sunday Schools: The Church Catechism: with short questions and answers annexed: And Instructions for the Public Worship of God, according to the Services of the Church,—with Catechetical Exercises.

Book Second: An Exposition of the Church Catechism: comprised in twenty-two Lessons,—consisting of Explanations, Reflections, and appropriate Psalms and Hymns: with additional Exercises, to adapt it to the use of Sunday Schools and Catechetical Classes.

Book Third: Questions on the Lessons, Epistles and Gospels, for Sundays and Holidays: with Explanations, for the use of Bible and Liturgy Classes.

Book Fourth: Instructions respecting Confirmation, and the Lord's Supper: with Catechetical Exercises; Intended for the higher Classes in Sunday Schools, and for Candidates for admission to the Communion.

These four volumes, though small in size, embrace many and the most important of topics. Here are the elements of Christian knowledge

clearly, forcibly and interestingly set forth. We know of nothing material that is omitted, or any thing in the least exceptionable that is introduced. Perhaps some of the remarks are a little above the level of the immature mind, but the author provides for such a case, by suggesting to the teacher, to pass by or postpone the more difficult lessons. No child can be carried through this course without benefit, and there are many adults who would profit by reading these books, and referring to them to settle the question, what is sound doctrine? In the first Catechism, to the question, "Why is the first day of the week, and not the seventh observed?" We have this answer,—“Because on the first day our Lord arose from the dead;” we should prefer to say, because the example of the Apostles guides us—and then might be asked, why did *they* change the day, and the answer might be as above, viz.: because on the first day our Lord arose, &c. To the question, what is forbidden in the 7th commandment, the answer is very properly “all kinds of *intemperance* and *unchastity*,” for so the Church declares in her comment on the commandments, viz.: that the 7th requires men to keep the body, not in chastity only, but “in temperance and soberness also.” In the instructions for public worship, we are glad to notice this, “when you recite the name of Jesus, in the creed, it is proper to follow the old and pious custom of bowing your head in token, of your homage and submission to Christ,” and the more, as not only Unitarians object to this usage, but a modern Puritan also has lately written against it. The providing the young with a suitable form for secret prayer, at the opening and close of divine service, is adapted to preserve another good old custom, which we hope may never cease, for surely it is a pleasing and useful characteristics of our people, not to hurry to or from their public devotions, but first to veil their faces, and silently pray for help and a blessing. “It is (we are told,) a leading object, (and surely it is an important one) to render, not only the doctrines, but the *formularies* of the Church more familiar to the rising generation.” The “kingdom of heaven,” named in the answer to the 2d question of our Church Catechism, is satisfactorily shown to refer to the Church on earth, as the same expression does in several places in Holy Scripture, viz.: Matt. vi. 33; xvi. 18, 19. Luke ix. 27, &c. We are not quite sure that the “life everlasting” in the creed is “to be construed in its favorable sense” exclusively. Bishop Pearson, discoursing on this article, speaks of the future life in general of woe to some, and of blessedness to others. The proof that idolatry is not extinct, is complete, for covetousness, “trust in uncertain riches,” sensuality and habitual wickedness, each of which the Bible calls idolatry, are surely as prevalent now as they ever have been.

We particularly approve of the prominence given in this work to that system of instruction, by means of the fasts and festivals, which our Church has provided. The author is certainly not one of those Churchmen who would push this system aside, who would make more than half of the “Book of Common Prayer,” a useless mass by omitting the Commandments, Collect, Epistle and Gospel, at least three Sundays out of four, and substitute for week day-commemorations, not events and characters connected with the Gospel history, but occasional meetings, and



the eloquence of favorite preachers. There can be no more useful Bible questions than those which are founded on those Scriptures, which have been selected to be read in the Church, and which will be heard by the child with peculiar advantage, who has had them explained and studied them. In the fourth book, which is for the most advanced pupils, we have "in a brief and comprehensive form, a plain and scriptural view of the ordinance of Confirmation, and the sacrament of the Lords Supper," and the teaching will be rendered impressive by the Catechetical exercises upon it, for from beginning to end, the author recommends, not reading by the young, and addresses to them only, but also the question and answer, that good old scriptural custom by which the attention of the learner is secured, and he is compelled to use his mind, a custom so well approved by experience, that it is becoming more and more adopted for imparting all kinds of knowledge. We hope *these* "catechetical instructions" will be used not only in Sunday and other Schools, but in private by pious parents and sponsors. One peculiar advantage of the rite of confirmation, in those communities, where non-episcopal principles prevail, is thus well noticed: "With regard to those who conform to the Episcopal mode of Church Government, after having been trained and educated among other denominations of christians, the ordinance of confirmation affords to such persons, an opportunity of openly professing their submission to the apostolic order, and discipline of the Church."

The message of our Lord "The master saith, where is the guest chamber, where I shall eat the passover, &c.?" is satisfactorily illustrated by a peculiar Jewish custom thus noticed: "The inhabitants of Jerusalem did not let out their houses to those who came to the annual feast; but afforded all accommodations of this kind free of charge. A man might therefore go and request the use of any room, on such an occasion, that was not already occupied."

"The daily practice of prayer, and reading the Scriptures, does *not* diminish, but rather increases our devotion to God, and our love of his word."—We need not fear then (though some persons have suggested it would be so) that frequent reception would abate our reverence of the ordinance of the holy supper. This is a useful statement. "Many persons do not make the proper and evident distinction *being unworthy*, and *receiving unworthily*. The best among the disciples of Christ, are unworthy sinners. It is in this character that they are addressed and invited to come to the Holy Communion; and it is only under a deep and humiliating sense of this unworthiness, that the heart can be prepared for a due reception of this sacrament. If indeed a poor man resist, or cast from him, the bounty of the benevolent, he is unworthy of relief. If a sick man reject the medicine which would heal him, he is unworthy of health. But it is evident that the poverty of the one, is the very reason why he should take the offered relief; and the sickness of the other is the most powerful motive to welcome and receive the physician's prescription. If, then, the sinner is sensible of, and bewails his unworthiness; and if he sincerely desires pardon and grace, he must pray for these blessings—not because he is worthy, but because he must perish

without them. If he is weary of his sins, and feels that his iniquities are a heavy burden, he is one of those whom Jesus Christ invites to come to him and find rest. But let him beware that he comes not *unworthily*. This is the essential distinction." What more persuasive reasoning than this from Bishop Patrick, can there be "Let no man plead this, or that, in excuse for his not coming to the Lord's table; but resolve hereafter carefully to perform so necessary a duty. Let the sinner quit his state of sin and death, and so come and eat the bread of life. Let the ignorant come into the school of Christ, and proceed till they come to the highest form, to the upper room where this feast is celebrated. Let those that are at enmity with their neighbors, also come; let them only first go, and be reconciled to their brethren, and so let them offer their gift. Let those that have a multitude of worldly employments come; only let them leave them, as Abraham did his asses at the bottom of the mount, and so let them ascend to heaven in their thoughts, and converse with God. Let the weak come, that they may grow in strength: and let the strong come, that they may not grow weak. Let them who have fears come, that their hearts may be settled by the acts of a more lively faith; and let them come who have hopes, that they may rise to greater degrees of humble confidence. Let those who have leisure accept of this invitation, because they have no excuse; and let those who have but little leisure, entertain it also, that they may the more sanctify their business and their employments. Let the sad and sorrowful approach, that their hearts may be filled with the joys of the Lord; and let those that rejoice in the Lord, always approach, that their joys may be full."

The able Editor of the *Utica Gospel Messenger*, makes the following remarks on the work before us: "We have ever doubted the wisdom of that system of Sunday School instruction which requires a large, various and cumbrous machinery, and more than once have expressed our regret that a more simple plan could be carried out. The great purposes of education are never well attained by multiplicity of books, but by a careful and well directed use of a few well chosen and judiciously employed works. With all the royal roads, rail-roads, and patented and stereotyped plans for making scholars in a few days or weeks out of the raw material of infant minds, it is not easy to show that there is any better way after all, than that "good old path,"—"Line upon line, and precept upon precept,"—and that we can make sound Latinists, without a long study of grammar,—fine musicians by steam-power or well instructed members of the Church without Father Nash's "food for lambs,"—*i. e.* Catechism, we have never yet believed.

These remarks are intended as introductory to a notice that we have long wished to take of the *YOUNG CHURCHMAN'S GUIDE*. Book 1, embraces appropriate acts of devotion for Sunday School use, and has, what we regard the happy feature of the whole series—a happy illustration of christian duty and practical godliness, combined with the Gospel of Jesus, and the Church of his appointment and divine authority. We say holiness of heart and affection is the great end of religion, because "without holiness no man shall see the Lord;" but we say at the same time, no man duly considers the matter of holiness who does not seek it in the Church ordained by his Lord and Saviour. To the devotions of



Dr. Crosswell's series are attached a number of appropriate hymns : and here we remark, that a more careful teaching and practice of Psalmody in all our schools would be of great utility in life, greater advantage in devotion. The next division of this book is the Church Catechism, with short questions and answers,—which is followed by a very useful manual of instructions for the proper performance of the various services of the Church. Here we have the Gospel of Christ in the Church of Christ; and where these are carefully studied, and the implied duties carefully observed, we may humbly believe and trust that we shall find a well-instructed household of sound Churchmen—a term with us synonymous with true Christians—in heart and temper. So much for “The Young Churchmans Guide.”

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*The Triennial Sermon, before the Bishops, Clergy and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Stephen's Church, Philadelphia, Thursday Evening, September 6th, 1838, by the Right Rev. J. H. Otey, D. D., Bishop of the Diocese of Tennessee.*—The effect of this sensible and feeling discourse, was impaired by its great length, it occupied in the delivery, nearly as much time as three of our ordinary sermons. But the reader will not tire in its perusal, and will rise from it instructed, and stirred up. The advantages of the gospel are set forth under these four heads, it reveals the knowledge of the true God—of man's destiny—of the method of pardon—and of the means of grace—from each of which we make an extract: “At the coming of Christ idolatry was confounded—philosophy surrendered her lofty pretensions—the blood of impure victims ceased to flow—the pagan altar was overturned—the shrines of impiety and lust crumbled before him—the vain idols of a debasing superstition were reduced to vile dust, and gorgeous temples, once the receptacle of every abomination and foul with pollution, were changed into houses of adoration and prayer, of praise and thanksgiving to the ever living and blessed God! \* \* “Futurity to the pagan, is a great deep over the face of which the blackness of darkness broods continually. He stands at the mouth of the open tomb, and sees a parent, a child or the partner of his affections, sink into the cold and silent vault of corruption, and turns away in sadness with the overwhelming conviction, that “it shall never be morn in the grave to bid the slumberer awake”—that the most tender and endearing connections he has known are dissolved for ever, and that love and conscious being in them are utterly perished. I would ask you, ye Christians, to realize the horrors of such a condition if you could. But you cannot. It is impossible. In vain would you attempt to gain a practical conception of the misery, of the unmitigated misery of him who looks to the grave as the only final resting-place of a weary life, and in the agonies and throes of departing hour, is pressed with the conviction that consciousness is to be eternally annihilated, that destruction of body and soul is the fearful close which consummates the struggle of death. From this state of unqualified wretchedness, the information of the gospel has delivered man. For Christ “hath abolished death, and brought life and immortality to

light through the Gospel." \* \* "The Gospel sets forth an arrangement by which the holiness of the divine character is vindicated, while favor and pardon, through the atonement of Christ, is extended to the guilty and condemned, upon the terms of repentance and faith. It disarms death of his sting, by having provided satisfaction for the demands of a violated law, and gives peace of conscience in the assurance that "mercy rejoices against judgment," and that "God can be just and yet the justifier of him that believeth in Jesus." The single announcement that "Christ died, the just for the unjust, to bring us near unto God"—"that his blood cleanseth from all sin," conveys import of richer blessings to the penitent, believing soul, than is contained in all the records of this world's wisdom. It fills up exactly the void in the penitent sinner's heart, and meets him with that very provision which the necessities of his case demanded."—While it discloses to him the knowledge of his weakness, that of and by himself he can do nothing but sin, it at the same time, tells him where he may find strength and "grace to help in every time of need"—such strength and grace as will deliver him from the bondage of corruption into the "glorious liberty of the sons of God." It directs him to apply to God, who "giveth to all who ask liberally, and upbraideth not"—to seek by fervent, humble prayer the aid and influences of that holy spirit who is able to form his nature pure within—to free him from the dominion of sin—so to subdue his will in conformity with the will of Christ, as to enable him to say at all times, "thy will and not mine be done"—so to inspire him with confidence as that he may repose, without the intrusion of a single fear, upon the favor and protection of Heaven—so to fill him with "perfect peace," that he rejoices in the darkest hours of his probation and pilgrimage, and so to pour love into his heart, that he feels contented and happy at the foot of the cross, and can cry, whatever events betide, Abba, Father!" We think the heads are not always kept sufficiently distinct. Thus, under the first we are told "man rose to a knowledge of his *destiny*," which is the topic of the second head; and under the fourth head, we read of "being justified through our *Lord Jesus Christ*," which is the topic of the third head. But the difficulty of keeping distinct such kindred topics, is well known to all writers of sermons, and we do not mean to be hypercritical. But the merits of this discourse consist chiefly in its picture of the moral and religious condition of our "large country," and in its heart thrilling appeals for relief. There is philosophy in this statement. "There is a bond of union in Christian sympathy, tending to draw together and keep united the people of these States, stronger and more enduring than the triple cord of worldly interest, earthly honor and national glory. Pardon, me, for dwelling upon the subject; but I cannot suppress the remark, that, in my deliberate conviction, there is a practical tendency to civil union in the doctrine, discipline and worship of the Church, which in her daily service enjoins the duty of leading godly, quiet and peaceable lives; in the prayers for all in authority; in the instruction given to honor and obey "the powers that be, as the ordinance of God," which is well calculated to counteract all efforts to dismember the republic, which tells silently and effectually upon the great mass of the community, and



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which infidelity will in vain arrogate to itself, in its professed but ill-shown friendship to free and liberal institutions. Show me a good Christian, and I will show you in him, a good citizen, a firm and ardent lover of his country, and one who will not refuse, if need be, to die for her liberty. In seeking then to enlarge the missionary work in our land we seek the promotion of every thing that is calculated to advance the well being and happiness of our countrymen. A Churchman in Maine, and a Churchman in Louisiana, uniting in the same prayers, in the same thanksgivings; recognizing the same bond of ecclesiastical union in the General Convention, and acknowledging the obligations which a common faith and hope impose, feel an *identity* of interest in the preservation of their civil privileges. Any attempt to divide them, would be the setting up of Jeroboam's calves at Bethel, to draw away the Israelites from the worship of the true God at Jerusalem." The judicious preacher, no doubt agrees with Warburton, that "christianity, unsupported by *institutions* degenerates into fanaticism." and therefore does not think every thing is to be done by "preaching," that is, by the pulpit address (for preaching now is understood to mean *that*, whereas in the days of Hooker, (see his work) it meant all manner of teaching from the desk and the chancel, as well as from the pulpit, by reading the word of God and by catechising as well as by sermonizing) since we find him strongly recommending Schools as well as Churches, catechists as well as preachers. We sincerely hope this excellent hint will lead to action on the part not only of Missionary Societies, but also of settled congregations, attached to one or more of which ought to be a Christian School. "I cannot forbear remarking here, that there is a feature in the plan of Foreign Missionary proceedings, which has struck me as exceedingly wise and judicious, and which might, I think, be profitably adopted in the measures of the Domestic department. I have reference to the employment of teachers, to be associated with, and to act in conjunction with the missionary. Wherever we send a clergyman, let us despatch to his aid, a schoolmaster also, if he can be engaged, who shall be the catechist of the congregation, to instruct the children and others in the doctrines and duties of Christianity. In many parts of the country such an agency is as desirable as it can be in foreign lands, and certainly has greater promise of success. The plan, if feasible and reduced to practice, will likewise restore to us a class of men well known for their efficiency and usefulness in the Primitive Church."

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*A Sermon preached at the Chapel Royal, St. James' Palace, on the first Sunday after Trinity, June 17, 1838. By WALTER FARQUHAR Hook, D. D., Chaplain in ordinary to her majesty.*--Of this sermon we are informed by "the Churchman," in which paper it is republished--that another edition is about to be put forth by Bishop Doane--that it had passed through seventeen editions in Great Britain, and that the British Critic says of it, "Of all the single sermons during the last quarter, none is to be compared in importance with Dr. Hook's Sermon before the Queen, which having, since delivering, gone through so many editions, that we have left off counting them, is the most remarkable instance in

our time of a religious protest made to high and low, rich and poor. And the plainness and clearness of its statements make it just the sort of composition which should have such a destiny." The facts it contains are important, and though not new, are too little known by the community in general, and too much overlooked by Churchmen in their controversies with others; the reasonings appear to us unanswerable—the views of Christian truth and duty sound and discriminating—there are most touching appeals to the heart—and the style is remarkably clear, impressive and beautiful. But let the reader judge for himself from these specimens.

*The exordium.*—"This little sanctuary in which we are now assembled, will always be regarded by the English Churchman with feelings of pious sentiment and respect. Here, from time immemorial, our sovereigns have worshipped, and our Bishops preached; and these walls were the first which heard the sound of our English liturgy. Here young Edward imbibed the principles of divine truth from the lips of Ridley and Cranmer; and here, in the reign of Elizabeth, her Bishops, supported by her united firmness, wisdom and piety, manfully upheld the principles of the English Reformation, maintaining the equipoise against the Papist on the one hand, and on the other, against those ultra-protestants, who were anxious to introduce the foreign system, and to revolutionize religion instead of reforming the Church. Here too, Charles, who died a martyr for the principles of the Church—for the Church of England boasts the only royal martyr in the calendar, sought that strength from on high, which enabled him to lay down his "gray discrowned head" upon the block, with a blessed peace of mind, which a rebel nation, while depriving him of every thing else, was unable to take away. Here, ever since, by faithful pastors, our British sovereigns have loyally, dutifully, and respectfully, but, at the same time, I hope with firmness and fearlessness, been reminded of that solemn account they will one day have to render to Him who is King of kings, and LORD of lords, and the Ruler of princes; here they have been admonished of the awful responsibility of high office, of the temptations by which they are surrounded, of the example they are bound to set, of their duty as the nursing fathers and nursing mothers of the Church; and here those sovereigns, in the ordinances and sacraments of the Gospel, have sought for that divine grace, of which they have stood in need as much as, yea, from their increased responsibility, from their greater temptations and difficulties, if possible, more than the very meanest of their subjects."

Not less affecting is the *peroration*:—"Against the Church the world at this time seems to be set in array. To be a true and faithful member of the Church, requires no little moral courage. Basely to pretend to belong to her while designing mischief against her in the heart, this is easy enough; but manfully to contend for her because she is the Church, a true Church, a pure Church, a holy Church, this is difficult to those who court the praise of men, or fear the censure of the world. May the great God of heaven, may CHRIST the great bishop and Shepherd of souls, who is over all things in the Church, put it, my brethren, into your hearts and minds to say and feel (as I do,) "As for me and my house,



we will live in the Church, we will die in the Church, and if need shall be, like our martyred forefathers, we will die for the Church."

*Valuable facts.* "At the period of the Reformation, when Cranmer and Ridley flourished, there was a Church existing and established in England, and as Archbishop of that Church, Cranmer, our celebrated reformer, was consecrated. That Church had existed, as all parties admit, from the first planting of Christianity in England. But Archbishop Cranmer found, that in his time, it had become in certain respects corrupted; that the Bishop of Rome, for example, had usurped over it an authority and influence which he did not possess by right; that many practices prevailed, some of them contrary to Scripture, and some of them much abused to superstition; such as the worshipping of saints and images, and the use of the liturgy in a language not understood by the people—while opinions were prevalent, (such as those relating to transubstantiation,) decidedly erroneous, which the Church did not protest against, but, on the contrary, rather seemed to sanction. Now when once these errors were pointed out, and proved to be unscriptural, our divines would have been guilty of heresy, had they pertinaciously adhered to them." \* \* \* "They discovered that all the errors which they detected in their Church, were innovations gradually and imperceptibly introduced, and not belonging originally or essentially to the Church of England; that, even in the seventh century, five councils were held in England, when the doctrines denounced by the reformers were unknown. What then, did the Archbishop and his associates determine to do? They determined, as they had undoubted right to do, not to overthrow the old Church and establish a Protestant sect in its place, but merely to reform, to correct abuses in the existing Church. And, aided by the civil powers, this they did, by asserting, first, their own independence, as Bishops, against the usurped authority of the Pope, who had no more authority of right in England, than the Bishop of Canterbury had in Rome; by discontinuing practices which led evidently to unscriptural superstitions; by protesting against certain prevalent erroneous doctrines; by translating the Scriptures and the ancient ritual and liturgy, which latter, (the ritual and liturgy we still retain,) besides translating they rearranged. But, though they did this, they still remained, the same bishops and divines of the same Church." \* \* \* "The present Church of England is the old Catholic Church of England reformed in the reigns of Henry, Edward and Elizabeth, of certain superstitious errors; it is the same Church which came down from our British and Saxon ancestors, and, as such, it possesses its original endowments, which were never, as ignorant persons foolishly suppose, taken from one Church and given to another. The Church remained the same after it was reformed as it was before, just as a man remains the same man after he has washed his face as he was before; just as Naaman, the leper, remained the same Naaman after he was cured of his leprosy, as he was before. And so regularly, so canonically, was the Reformation conducted, that even those who thought no reformation requisite, still remained for a time in the Church; they did not consider what was done (though they did not approve of it) sufficient to drive them into a schism. It was not till the twelfth year of

Queen Elizabeth's reign, that listening to the exhortations of the Pope, they quitted the Church and formed a new sect, from which the present Romish dissenters have descended, and in which were retained all those errors in opinion and practice, all that rubbish which the Catholic Church in England had at the Reformation corrected and swept away. Let it always be remembered, that the English Romanists separated from us, not we from them; we did not go out from them, but they from us. The slightest acquaintance with that neglected branch of learning, ecclesiastical history, will convince us of this. They left the Church of England, to which they originally belonged, because they thought their Bishops had reformed too much, had become too Protestant; just as Protestant Dissenters left us, because they thought we had not reformed enough; that we were, as they still style us, too Popish. The one party left us because they wanted no reform, the other because, instead of a reformation, they wished a religious revolution—the Reformers of the Church of England carefully preserving the middle path.

The Church of England, then, that Church to which we belong, is the old Catholic Church which was originally planted in this country. But the founders of the Church of England—remember I do not mean the Reformers—for nothing but ignorance, the most gross, will speak of them as our founders: ignorance which concedes to the Papists an argument of the very greatest importance—the founders, or planters, of the Church of England, both Britains and Saxons, were Bishops ordained by other bishops, precisely as is the case at the present time; the catalogue has been carefully and providentially preserved from the beginning. And the bishops who ordained them had been ordained by other bishops, and so back to the apostles, who ordained the first bishops, being themselves ordained by CHRIST. This is what is called the doctrine of the apostolical succession; which is a doctrine of considerable importance. For unless the ministers of the Gospel are sent by Christ, what right have they to act in his name? If we were passing through a foreign land, we might be perfectly competent to act as ambassador for the Queen of England; but would any foreign potentate receive us as such unless we could produce our credentials? Many a lawyer may be as well *qualified* to perform the duties of the Lord Chancellor, as the Chancellor himself, but is he able to *act* as chancellor? No, certainly; not unless he has first received a commission from his sovereign? And so with respect to religion. What right has a man to take upon himself to act as God's ambassador, unless God has commissioned him so to act? An eloquent man he may be, and one mighty in the Scriptures, but he has no authority to speak in God's name, until God has given him that authority. How, asks St. Paul, shall they preach, *i. e.* preach lawfully, except they be sent, *i. e.* sent by God? No man, says Scripture, taketh this honor to himself, but he that is called of God. Nay, even Christ, says the Apostle, glorified not himself to be made an high priest, but He that said unto Him, "thou art my Son, this day have I begotten thee," even He entered not on his ministerial office until he was externally appointed thereto."



*Characteristics of our Church.*—"Is not the privilege of belonging to a Church thus orthodox in its doctrine, and true by descent, thus both Catholic and Protestant, a privilege for which we should be deeply grateful, to the providence and grace of God? And will not the account we shall have to render be awful, if we neglect, despise, or forego the advantages thus placed within our reach." \* \* \* "The primary object for which the Church has still been preserved by a providential care, marvellous sometimes if not miraculous in our eyes, was and is, to convey supernaturally the saving merits of the atoning blood of the Lamb of God, and the sanctifying graces of his Holy Spirit to the believer's soul. In the Church, it is that the appointed means are to be found by which that mysterious union with Christ is promoted, in which our spiritual life consists,—in her it is, that the third person in the blessed Trinity abideth for ever, gradually to change the hearts of sinful man, and to make that flesh, which he finds stone,—gradually to prepare us for heaven, while our ascended Saviour is preparing heaven for us. And oh! my brethren! what a privilege it is to have this well of living waters, in which you may wash and be clean. You know that you are sinful creatures, very far gone from righteousness; you know that your condition is such, that you cannot turn and prepare yourselves by your own natural strength and good works to faith and calling upon God; you know that by nature you cannot love the Lord your God with all your heart, and soul and strength; you cannot discharge the various duties of your various situations in life; you know that whatever your condition now may be, the hour must come of affliction and sorrow, of sickness and sadness, the inevitable hour of death; and the Church is instituted to convey to you pardon upon your repentance, and grace in time of need; it is instituted to instruct you in your ignorance, to comfort you in your sorrows, to elevate you in your devotions, to bring you into communion with your Saviour, your Sanctifier, your God; to prepare you for the hour of death, yea, for the day of judgment; and this she chiefly does through the sacraments of the Gospel, and the other divinely-appointed ordinances of religion, if of them you will but avail yourselves."

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### SELECTIONS.

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EXTRACT FROM A SERMON, By Rev. J. H. NICHOLS,  
*On the Character of the Early Episcopal Clergy of Connecticut.*

They were men of moral courage. They showed it at the period of their entrance into the Episcopal ministry. Most of the very first Episcopal Clergy in this State had been settled pastors over Congregational flocks. Their own families, their relations, friends and acquaintances, far and near, were of the Congregational persuasion. They were settled over flocks, too, which were large in numbers and abundant in means, and which gave them, for those days, a liberal support. They had every thing necessary to their temporal comfort. But in the process of time, they came, in the course of their reading, upon the subject of *Church Government*; and the result of this reading and examination was a firm conviction of the invalidity of every ordination but Episcopal. They

must therefore, throw up their former commission. They must part with their flocks. They must meet with the tears of relatives, the frowns of old acquaintances, and the reproaches of their former brethren in the ministry, whose friendship had been long tried. They must cross, too, the wide Atlantic, for a new commission, and they must return to their native country, not laden with the riches of the royal bounty, for their tergiversation, but content to labor for life, and to gather together the scattered members of Christ's fold, at the rate of thirty pounds year. But, brethren, they were men of too stern a mould to heed the consequences. Truth they had sought, truth they deemed they had found, and truth they were determined to follow at all hazards. They did declare openly, that they had been preaching without the proper authority. They gave up their places. In vain kindred wept; friends entreated; brethren now threatened, and now expostulated, and now deserted. In vain arose in vision the dangers of a long voyage over the deep. In vain appeared, in certain reserve, a life of toil, self-denial, and poverty. In vain raged the war of pamphlets, and paragraphs, and of village calumnies. On they went in their noble career, with an almost martial bearing and tread, and with that inward majesty of soul, with which truth and principle always inspire their faithful votaries.

This moral courage they showed again at the period of the American Revolution.

I am aware, brethren, that I am here treading upon delicate ground. I am aware, that there may be some persons present, who may think it discreet for me to drop the curtain upon the part which the Episcopal clergy then played. But I know of nothing in their conduct which should hinder me from speaking out. I know of nothing, in the course of those clergy, that should kindle a blush, on their account, upon the cheek of any modern American Churchman. I therefore proceed to speak freely of the difficulties in which they were placed, and of the manliness with which those difficulties were met.

For long years, unbroken harmony had existed between the colonies and the mother country. On the one side, no feelings were cherished but those of filial submission, gratitude, and love; and on the other, of parental protection, vigilance and pride. The attachment of New-England, particularly, to old England, was tender, sacred, and universal; and this affection was fully reciprocated. But there was one class of persons here, brethren, whose feelings clung to the land of their fathers, with peculiar strength and tenacity. It was the small band of Episcopalians. They were bound not only to England, but to the Church of England. From her they had received a thousand favors. By her societies, their sacred temples were built, and their missionaries sent forth and supported. Others were bound to the parent isle by the bonds of patriotism and consanguinity; but they were bound to her, likewise, by the additional bond of congenial religion. Others were her sons in the flesh merely; but they were her sons in the faith. The regard of others, was a human and worldly regard; but their's was holy and divine.

But, brethren, a family quarrel was at hand. An unwise ministry proposed measures, to which these colonies could not submit. Blood



was shed, war broke out, and after a conflict of seven years, our independence was achieved.

But during this war, what was the course of the Episcopalians? Some of them, believing that rebellion to their king, under any circumstances, was unlawful, fled to the Canadas and Nova Scotia. Whether their principle was a right one or not, it is not for me to determine. But most of them remained still at home, and with them many of the Episcopal clergy.

Those clergy loved their country, but they loved their Church more. They thought that the mother government erred in her demands; but as the Church, at whose altars they served, was so closely connected with that government, though disapproving of the course of the administration, they resolved for the sake of the Church's prosperity among them, to be quiet, and to take as little part as possible, in the contest. But to remain with their flocks they were determined. To preach to their flocks they were determined. To use the Book of Common Prayer they were determined. And through insult, persecution, and danger, they persevered in their purpose. It was not for England's sake, (though who can blame them, if they felt some yearning attachment to their ancient parent and benefactor,) but for *Zion's* sake, that they would not keep their peace, and for Jerusalem's sake that they would not rest, because they believed that they were bound by a vow paramount to all other vows, to consecrate the faculties which God had given them, towards making the righteousness thereof go forth as brightness, and the salvation thereof, as a lamp that burneth. It was for the sake of the Church of the living God, built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone, that they remained with their flocks to build them up in the faith, to preserve them from heresy and schism, and to prevent the foot of pride from coming nigh to hurt them. I therefore see nothing, my brethren, in their conduct at this crisis, which is not worthy of all admiration. They had a difficult part to enact, and they performed it well. And we must acknowledge, that if they did not always render unto Cæsar the things which were Cæsar's, they kept back their tribute in order that they might the more faithfully render unto God, the things which were God's. If they were not boisterous patriots, they were, at least, uncompromising and heroic Christians.

The next trait, of which I shall speak is, *their love of order*.

For in their times, as well as in our times, there was in ecclesiastical matters, much disorder. Itinerent preachers then went about, disturbing Churches, unsettling faithful pastors, practising novel and grotesque measures for converting sinners, proclaiming new doctrines, and charging all other ministers and people who did not fall into concert with their fantastic theories and actions, with a want of piety. From all such innovators and from their plans, the Episcopal clergy kept aloof. Order they prized more dearly than ever, by the prevalence of disorder around them; and order they maintained. They were earnest and zealous, and yet they were perfectly regular. They were successful in turning many to righteousness, and yet they forsook not the ancient

land marks. The influences of the Pleiades are not the less sweet, nor do Orion, and Mazzaroth, and Arcturus, with his sons, declare any less brightly, the glory of God, because their pathway is fixed, and their orbit is uniform."—*Chron. of the Church.*

In a review of Bishop H. U. Underdonk's late charge in the Gambier Observer, we have these sound remarks :

"We have not, and we never had, the least reluctance to declare our firm conviction that the true theory of the atonement, not only admits conditions of salvation, but that it demands them as indispensably necessary to complete its divine beauty and perfection. And these conditions are faith and repentance. Nor feel we the least hesitation in avowing the sentiment, that the extravagant length to which some good men have gone in failing to insist on conditions of salvation, has helped not a little to prepare the way for the horrid abominations of antinomianism. For our part, we seldom fail to insist on faith and repentance as the indispensable, though not meritorious conditions of salvation. And we have done this in the review, though the writer has expressed his inability to see where we have done it. We have there maintained, that although an atonement has been made, and the justice of God fully satisfied; yet *none* but the repenting and believing sinner will be saved, whilst a fearfully accumulated weight of indignation and wrath will inevitably fall upon *all* others. If this is not to assert that faith and repentance are conditions of salvation, we are at a loss to conceive how language could teach us such a doctrine. But this is not all. In the first column of the review, we have spoken of faith and repentance under the very name of "conditions," and as being the "same conditions" which belongs to the author's theory in common with our own.

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## POETRY.

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FOR THE GOSPEL MESSENGER.

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### ADVENT.

Loud, loud ring out the notes of praise,  
To our *Redeemer's* name,  
Let earth and heaven the echo raise,  
For Jesus comes—he comes!

Strike, strike your harps, ye angel bands,  
*Immanuel* visits earth.  
He brings salvation to all lands,  
The *Saviour* comes—he comes!

Let vale and mount and hill resound,  
With welcome to the land,  
Let joy in ev'ry heart be found,  
The *Prince of Peace*—he comes!

Let Zion's hallow'd courts be filled,  
With grateful hymns and songs,  
Jehovah's word is now fulfill'd,  
*Messiah* comes—he comes!



Such briefly is an outline of the immediate and practicable views of the Foreign Committee, in addition to sustaining the operations already in progress.

The anxious duties of the Committee claim for them the prayers of their brethren, for whom they are acting, and whose alms they are seeking to dispense aright. The devoted labors of the pioneers of our Church in unfolding the blessings of the gospel to the corrupt and benighted, cannot be in vain. While their influence is felt in exciting

*Thanksgiving Day.*—Thursday the 29th Nov. having been set apart by the City Council, to be observed as a day of thanksgiving, in reference, more particularly, to the cessation of the late epidemic, and our Church having provided that such a festival shall be annually observed in gratitude to the Almighty for the "fruits of the earth, and all other blessings of his providence," there was divine service and a sermon in the forenoon in all our Churches.

*Protestant Episcopal Juvenile Missionary Society.*—The anniversary (the afternoon of Thanksgiving Day,) was celebrated at St. Stephen's Chapel. After divine service and an interesting address by the assistant Minister of St. Paul's (Radcliffeborough) founded on the early religious character of king Josiah, and in particular his zeal against idolatry, also the reading of the report which reviewed the useful operations of the society since its foundation, nine years ago, a collection was made for the object of the Society, amounting to \$39 68. The Society then met, and the usual business was transacted.

*Address of the Foreign Committee of the Protestant Episcopal Domestic and Foreign Missionary Society.*

OFFICE OF FOREIGN MISSIONS. }  
New-York, Nov. 1838. }

The Foreign Committee desire briefly to lay before the Church, their present intentions in pursuing the measures so fully sanctioned by the Board of Missions and by the General Convention, respectively, at their recent session.

The unprecedented interest in education awakened not only in Greece but in the dominions of the Sultan, and even commencing in Persia, may be traced in great measure to the influence of various missionary establishments. The labors of your Missionaries for eight years at Athens, in rearing there a Christian and model institution, have contributed much to this result, especially in opening new views of female education and character. Witness for instance the proposal of the Pacha of Egypt to place the females of his household under missionary teachers. Such facts amply justify the support needed for the Greek Mission. In pursuing a series of efforts already so widely beneficial, the Committee now seek the establishment of a mission at Constantinople, the residence of 200,000 Greeks. The oldest missionary of our church is about to proceed to that city, and the committee earnestly desire that an associate may be raised up for this station.

At Crete, the Missionary represents the buildings at present occupied, as wholly inadequate to the wants of that growing mission. In the

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# GES SING

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of females upon christian principles, is in successful operation at Columbia, of which the Bishop is the visiter.

*St. Matthew's Church, Sunbury, Pa.*—"On entering," says a writer in the Recorder, "the first things which rivetted my attention were the tablets containing the creed, the Lord's Prayer and the commandments, presented by the vestry of St. Paul's Philadelphia. I had been accustomed to reading them from childhood; memory was driven back, I thought of many, very many friends, who like myself, had traced line after line, but are now no more. I will venture to say there is no member of St. Paul's, who visits that place who will not experience the same feelings." We are gratified to notice that this good old custom is retained by the founders of our *new* churches. We take it for granted that St. Paul's gave St. Matthew's these old tablets, having provided new ones for itself. The well endowed churches can make few more useful gifts to the poorer ones than a set of such tablets, which impressively teach the law—the gospel, and how to pray.

*Missionary Bishop elect for the South-West.*—His consecration is expected to take place on the 1st Sunday in Advent, at Cincinnati.

*St. Paul's College, near Flushing, L. I.*—This Institution, in which the principles and usages of the Protestant Episcopal Church will be recognized, and whose Principal, and several of its Professors are ministers of that Church, has recently been opened under 9 Professors and 4 instructors. The Principal is the Rev. Dr. Muhlenburg, well known as the founder of the successful christian Institute at Flushing. The ornamental branches of education are to be had here.

*The Lord's Day.*—In a circular from the "Bath Association," it is said: The specific instances of Sabbath desecration are Saturday evening parties; the giving of large Sunday dinners; Sunday evening conversaziones; the resorting to reading rooms on Sunday for the perusal of newspapers; the impropriety of persons professing godliness in any way countenancing newspapers, especially intended for circulation on the Lord's Day; Sunday travelling; the "opening of various departments of the post-office, for the purpose of receiving and delivering letters, not unfrequently at the very moment when the family are setting out for the house of prayer;" and the employment, "for the most part perfectly needless, of chairs and carriages for conveyance to the house of God." These are described as the instances in which many of the middle and higher ranks of the community evince a disregard of the sanctity of the Sabbath; and to the influence of this defection the committee ascribe much of the violation of the Lord's day which is practised, in various ways by the lower classes.—*Bath Gazette.*

*The service of a Royal Consecration.*—It is in many respects an admirable service; and since the Reformation it has been purified from the superstitions of popery, which ran throughout it; though it still



retains more of ceremonial than perhaps quite accords with protestant simplicity. But its excellence is in its devoutness; its unction; its constant recognition of Christianity in its connection with civil government; its faithful and scriptural exhibition of the respective duties of rulers and subjects grounded upon the inspired declaration "By Me kings reign," and this blended with its thorough constitutionalism in its application to the particular form of polity, secular and ecclesiastical, which it has pleased God to establish in this realm.

This is beautiful and appropriate.

"Receive this imperial robe and orb, and the Lord your God endue you with knowledge and wisdom, with majesty and with power from on high; the Lord clothe you with the robe of righteousness, and with the garment of salvation. And when you see this orb set under the cross, remember that the whole world is subject to the power and empire of Christ our Redeemer. For He is the Prince of the kings of the earth; King of kings, and Lord of lords: so that no man can reign happily, who derives not his authority from Him; and directs not all his actions according to his laws."

"Receive this ring, the ensign of kingly dignity, and of defence of the Catholic faith, and as you are this day solemnly invested in the government of this earthly kingdom, so may you be sealed with that spirit of promise, which is the earnest of an heavenly inheritance, and reign with Him who is the blessed and only potentate, to whom be glory for ever and ever.—Amen."

"The Archbishop standing before the altar, taketh the crown into his hands and laying it again before him upon the altar, with:

"O God, who crownest thy faithful servants with mercy and loving kindness; Look down upon this thy servant ——— who now in lowly devotion boweth his head to thy Divine Majesty; and as thou dost this day set a crown of pure gold upon his head, so enrich his royal heart, with thy heavenly grace; and crown him with all princely virtues which may adorn the high station wherein thou hast placed him, through Jesus Christ our Lord, to whom be honor and glory for ever and ever.—Amen.

"Then the king sitting down in King Edward's chair, the Archbishop assisted with other bishops, comes from the altar; the dean of Westminster brings the crown, and the archbishop taking it of him, reverently putteth it upon the king's head. At the sight whereof, the people, with loud and repeated shouts, cry, God save the king, and the trumpets sound, and by a signal given, the great guns of the tower are shot off. The noise ceasing, the Archbishop goeth on and saith:

"Be strong and of a good courage: observe the commandments of God, and walk in his holy ways: fight the good fight of faith, and lay hold on eternal life; that in this world you may be crowned with success, and honor, and when you have finished your course, receive a crown of righteousness, which God the righteous Judge shall give you in that day.—Amen."

"*The presenting of the Holy Bible.*—"Our gracious king; we present you with this book, the most valuable thing that this world affords. Here

is wisdom; this is the royal law; these are the lively oracles of God. Blessed is he that readeth, and they that hear the words of this book; that keep, and do, the things contained in it. For these are the words of eternal life, able to make you wise and happy in this world, nay wise unto salvation, and so happy for evermore, through faith which is in Jesus Christ; to whom be glory for ever.—Amen.

*Christian teaching in the daily School.*—"It would unquestionably be followed by the most happy effects, were the reading of the Holy Scriptures and devotional exercises to precede each day's literary toils."—*Southern Churchman.*

### Episcopal Acts.

The Bishop of the Diocese, on Sunday, the 23d Sunday after Trinity, visited Grahamville, and preached and confirmed in the Chapel of the Holy Trinity. On the Tuesday following, he visited St. Luke's Parish Church, vacant—administered divine service, with the assistance of the Rev. Mr Dupont, and preached. On Sunday 25th Nov., 24th Sunday after Trinity, he performed divine service and preached at St. Edmundsbury Chapel, in St. Bartholomews Parish, otherwise closed on account of the present disability of the venerable Rector.

*The Appointments of the Bishop for December*, are as follows:—On Advent Sunday, the 2d, at Edgefield—on Thursday, the 6th, at Camden—on Sunday the 9th at Cheraw—on Tuesday the 11th, at Society Hill—on Sunday, the 16th, at Columbia, and on Thursday, the 20th, at Pineville.

*Contributed to the Fund for Missions within the State, in the hands of the Bishop.*  
 Nov.—By the Rector of St. Philip's Church, Charleston, from the monthly offerings of the congregation, } 47 25  
       By Miss Mary D. Bacot, Treasurer of the Missionary Association, of St. Philip's Church, } 2 25  
       By a lady of St. Michael's congregation, } 5

*Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.*—The Librarian reports as presented by the Rev. Cranmore Wallace, viz.:—Arch-deacon Paley's Sermons on several subjects, 1 vol. 8vo. Rev. Dr. Thomas Scott's Essays on the most important subjects in religion, 1 vol. 8vo. Rev. Robert Hall's Sermons on various subjects, 1 vol. 8vo.

### CALENDAR FOR DECEMBER.

2. 1st Sunday in Advent,	23. 4th Sunday in Advent,
9. 2d Sunday in Advent,	5. Christmas Day,
16. 3d Sunday in Advent,	26. St. Stephen,
19. Ember-Day,	27. John the Evangelist,
21. Ember-Day, and St. Thomas,	28. Innocents,
22. Ember-Day,	30. 1st Sunday after Christmas.

### ERRATA.

Page 258 line 20 from end, for "shall the judgment," read small the enjoyment.  
 263 " 21 from top, for "considered." read conducted.  
 272 " 23 " " for "holy," read wholly.  
 277 " 31 " " erase "to."  
 280 " 7 " " for "served," read severed.  
       " 39 " " for "Three," read Two.